THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The gentleness of perfect freedom can only be won by the discipline of self-restraint."—BARRETT.

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THE GENUINE PRAYER.

"THE Lord said to Ananias, Arise and go into the street which is called Straight, and inquire in the house of Judas for one Saul, of Tarsus; for, behold he prayeth!"—Acts 9: 11.

What was there remarkable in this fact? Paul had often prayed before, no doubt, for all religious men, Jews and heathen, prayed; and Paul was zealous in his religion as a Jew. But perhaps, though he had often before meant to pray, had gone through the form of prayer, now, for the first time in his life he really prayed in spirit and truth. Let me illustrate this.

There are moments of sudden illumination, in which we see in a new light and feel in another way what we have all our life been hearing and saying. For the first time we come in contact with reality. We have been using words: now we see the very things we have been talking about.

A man living far inland comes to see the ocean for the first time. He has heard about it always, and thinks he knows well enough what it is. But the report is one thing, the reality another. He stands, perhaps, on the rocks at Nahant or Cape Ann. He sees the immense surges withdrawn and uplifted, sees them rolling in in long green masses, and then breaking in fury and foam, and rushing up in a thousand forms upon the black rocks. The rocks disappear in the tumultuous agitation. Then the water falls away, to return again directly in a new uproar of passionate struggle.

He has heard of the ocean with the hearing of the ear; now his eye sees it, and it is another thing.

He who, for the first time, sees a mountain or sees Niagara, is lifted into another sphere. These grand and lovely forms take possession of his soul. The mountain, in its solemn majesty, exalts his inmost being. He communes with God in the universe. His lips are mute: he does not pray in words, but the sense of God's greatness overflows his mind. The soul rises to heaven, and forgets earth. This is a true prayer; and we may say of one, in such an hour, "Behold, he prayeth!"

The essential thing in prayer is to feel the presence of the Infinite and Unseen. Whatever takes us up there, out of our finite, earthly thoughts, makes us pray. To say our prayers is not to pray. Prayer is not the act of the lips, but the condition of the soul.

I suppose that Saul had prayed regularly, all his life, at the regular hours of prayer—the sixth, ninth, twelfth. He had devoted a large portion of his time to saying his prayers, according to the approved Pharisaic ritual. But at last the hour came when his whole soul was moved to its centre by the sight of the heavenly face of Jesus. He knew then that his past life had been a mistake. He had been zealous for all legal forms and ceremonies, devoted to the worship of the Temple. He had fasted twice in a week. He had been exceedingly zealous for the traditions of his fathers, a Hebrew of the Hebrews. He thought himself a very religious man: others thought so, too. When he stood by, and looked into the face of Stephen, overflowing with divine peace, he knew that he was somehow wrong. But pride and passion and habit made him go on. He continued to persecute the Christians, until, on his way to Damascus, the great light shone around him, and the sweet voice spoke to his soul; and now he arose another man, and began to pray, for the first time in his life, the prayer of a little child.

The essential thing in prayer is that it shall be real—not a form, a decency, a ceremony, but a genuine outflow of the finite heart to the infinite heart. For this purpose the genuine prayer must be the prayer of faith, not the prayer of form.

"When ye pray," said Jesus, "use no vain repetitions, as the heathen do; for they think they shall be heard for their much speaking. Be not ye like to them, for your father knoweth what things ye have need of before ye ask him."

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
Which trembles in the breast."

It is the ascent of the soul to God; it is "the flight of one alone to the Only One."

In the psalms there is this very striking petition, "Unite my heart to fear thy name." The soul needs the unity which comes from devotion to something infinite, perfect, the ideal beauty and

goodness of things. This unites the heart and life, and prevents it from being wasted and distracted in the endless variety of nature. "Those who come to God," says the epistle to the Hebrews, "must believe that he is, and that he is the rewarder of those who diligently seek him." These are the two great elements of prayer—"to believe that God is, and that he blesses those who diligently seek him."

We cannot pray unless we have something outside of ourselves to pray about. We cannot pray for the sake of praying. We can only pray rightly when we go out of ourselves, and pray in order to work for God and man; and we can only work rightly when we gain strength from God with which to do all things. To "pray without ceasing" does not mean to repeat over and over again the words of prayer; but it means to live and act in the spirit of prayer, the spirit of trust and hope and love. It means to have the sense of God's presence and love around us at all times, so that we can turn to Him at any moment and ask His help. It is to live in this spirit of faith, and so to be able to walk in the spirit of faithfulness.

Now, the more thoroughly we realize the presence of God, the more natural prayer becomes. A child whose father is absent, or who is absent from his father, writes letters to him at regular intervals, often a little stiff and formal. He goes through the usual formulas at the beginning and end of his letter, gives reasons for not having written before, apologizes for his remissness, describes his health and that of the family, mentions the events that have occurred in the neighborhood; and, not knowing exactly what else to say, stops short, half-way down the second page, professing to be in great haste, and to be obliged to finish his letter suddenly on account of the closing of the mail. Now, many prayers are like these—they are letters from a child to a distant Father. They begin with formal expressions of adoration and reverence, just as children, a hundred years ago, began all their letters to their father, "Respected Sir." They return formal thanks for the gifts of life, but not for those which they really enjoy the most. They do not usually thank God when they have had a delightful conversation, when they have read an interesting book, when they have become acquainted with a good, great man, when they have heard of a noble action, when they have been enabled to do a good action themselves. We do not usually thank God for these things—for friendship, love, the coming of summer days or a beautiful snow-storm in winter; for those best things which are nearest to us, and lie close about our feet. Our prayers are so formal that real life does not often get into them. The real prayer is the prayer of faith and love, which is like the child's talk to his father and mother when he is with them, when he tells them every little thing in his little heart, when he runs up to his mother and kisses her with no particular reason for doing it, when he finds

enough to say to her, and prattles all the morning of his play-room politics and the great affairs between him and his play-fellows. And his mother listens, well pleased, to all this garrulity, and likes it, I think, much better than the formal letter written from a sense of duty, which contains everything but that for which he really cares. So I think God is not so well pleased with our stiff prayers, in which we give Him formal thanks and formal reverence, as when we come to feel His presence near us all day, and talk to Him in our hearts of what we feel and think and do, trusting Him, and going to Him as the child trusts its mother's love.

It often may happen that the incoherent and troubled prayer of those low down in life may have more reality about it than that of the learned pulit, which flows glibly from lips so accustomed to pray that it has become a piece of routine. I used to hear, in former days, negro prayers which often had this profound sincerity about them, so that they brought tears and smiles together while we listened to them. Thus I remember that an old negro prayed in 1862, at a freedmen's meeting in Washington: "O Lord, bless de Union army: be thou their bulwarks and ditches. O Lord, as thou didst hear our prayer when we were down in de Souf country, as we held de plow and de hoe in de hot sun, so hear our prayer now for de Union army. Guard 'em on de right and de leff and in de rear: don't leave 'em alone."

And do you remember the story which Miss Botume told us of her old colored friend, who had just succeeded in building a little cabin to shelter his family, when it was burned down? All he said, as he looked in the ruin of his hopes, was, "If it is Him will, it ought to be my pleasure; and it shall be."

Blessed are those who have learned by experience that there is always an answer to every sincere prayer,—an answer which comes, by some divine law, not necessarily in outward events, but in inward strength, knowledge and peace. Blessed are those to whom this vast universe is not a dreary desert, but the house of a heavenly Father, in which are many mansions, suitable to all the needs of all His children. Blessed are those who, while they believe in universal, unchanging law, see in this majestic order of nature an endless adaptation to the wants of all, and whose hearts tend upward to God by a steady outflow of trust, hope and love. This is the prayer of faith, which is never without an answer.

When one who has all his life prayed only the prayer of form, at last opens his real soul to God, the spirits in heaven may say to each other with joy, "Behold, he prayeth!" When the worldly man, hardened in outward routine, is moved by some deep experience to pray, there may be joy in the presence of the angels of God. When the good man who has tried hard to do his duty, but only in his own strength, feels the need of some higher help, it may add something even to the joy of heaven. And this prayer may be answered as Paul's prayer was answered. The Lord answered

Paul's prayer by sending Ananias to him, to comfort and teach him. Some blessed human sympathy may be the answer which God sends to our prayer, some kindly human love, some unexpected word of human counsel. When we are moved, we know not why, to say a word of encouragement or do some good action, perhaps the Lord is making us His mediator to answer the secret prayer of one of our human brethern. Let us, then, not resist such good influences, but go, as Ananias went to Paul, and say, "Brother, the Lord has sent me to thee, that thou mightest receive thy sight." Or, if we do not say this, which in our case might seem a little presumptuous, let us be willing to be led by the spirit of God, to become His agents for good in the world.—JAMES F. CLARK.

MY INTRODUCTION TO "MORMONISM."

A SHORT time ago I had a conversation with one of the elders of the Church, during which I told him of my conversion to "Mormonism." He was interested, and when I had finished he advised me to write a brief account of my experience and send it to the MILLENNIAL STAR. This I have done, and hope that my humble testimony may be interesting to my brethren and sisters.

It is truly surprising what little things the Lord often uses for the purpose of accomplishing great and mighty ones. A single verse of scripture was the means of opening the heavens in these last days and revealing to a humble youth the Father and the Son. A simple prayer in the woods was instrumental in bringing John the Baptist to earth and of getting the priesthood of Aaron again conferred upon men. My principal object in writing this letter is to tell how a manifestation, shown to me when I was a child, was indirectly the means of bringing me into the true Church of Christ.

All my life I have had implicit faith in God and in the Bible, believing it to be the word of God. When I was a child of eight or nine years a most remarkable thing took place. My grandmother, who lived a short distance from my home, had been bedfast for several years. My parents frequently spent the night with her. One evening the report came that she was very ill, and father and mother, after telling us children to stay at home, left us to go to the bedside of the sufferer.

After what seemed a long time to me, I said to my brother and sisters, "I am going to grandmother." They tried their best to persuade me not to go; but I was determined. An irresistible something seemed to urge me forward. I was surprised at my own conduct, for I had always been obedient to my parents. So I opened the door and set out for the home of my grandmother.

It was a very dark night in February. We lived in a village where there were no lights in the streets. In order to get to the

house, I had to pass through a large gate, which was kept closed. I opened the gate, closed it behind me, and turned round to go to the house when I saw between two doorways the figure of an angel standing some distance from the ground, almost motionless. I was riveted to the spot, and stood gazing in astonishment at the strange sight. The appearance of the heavenly messenger denoted that she belonged to the female sex. She wore a drapery which passed over the shoulder and wound round the body. The feet and ankles were bare, as were also the hands and the greater part of the arms; the neck showed plainly. A halo of light, beautiful and bright, but not dazzling to the eyes, surrounded the personage.

Then the figure began to move from side to side and to rise. It rose very slowly until it got above the building, when it entered a bright cloud and vanished from my sight.

I awoke as from a dream. I rushed to the door of my grandmother's home. It was opened by my aunt, who told me to return home, that my grandma had just passed away. My father followed me soon afterwards. I told him and also my mother what I had seen, and father told me to not speak of it to anyone. I do not remember of ever having mentioned it to anyone for years.

As I grew older and read many books and listened to numerous discourses, it seemed strange to me that no one ever wrote or spoke of anything similar to what I had seen. I had often been told that angels had wings, but the personage I saw was just like a human being.

Before becoming a member of the Church of Jesus Christ of Latter-day Saints I had been united with three different denominations—Church of England, Wesleyan Methodists, and Society of Friends. I was associated a short time only with the Wesleyan Methodists, as their views concerning eternal punishment, etc., were so different to those which I entertained that there was little affinity between us. For sixteen years after this I attended the meetings of the Society of Friends, and I have the greatest respect for these people because of their high ideals and their integrity.

One day in the fall of 1905 an elder of the Church of Jesus Christ of Latter-day Saints brought a tract to my door. It treated on the first principles of the gospel. I read it with interest. When the missionary called the second time I entered into conversation with him, and was surprised and pleased to learn that his views on religious subjects were in perfect harmony with my own. Up to this time I knew absolutely nothing of the Latter-day Saints, or of the history of their Church. On the 14th of January, 1906, I met with the saints in public worship for the first time, and enjoyed the services very much. I continued my investigation of their doctrines and found that they correspond with the teaching of Christ and His Apostles. Soon after this Elder G. Le Roy Rees placed in my hands a small book, entitled, "Mr. Durant of Salt Lake, That Mormon." With an interest that grew as I read, I came to the Prophet

Joseph Smith's account of his first vision, which made a great impression upon me. I then read of the visit of the angel Moroni. In describing that visit, the Prophet said the angel stood some distance from the ground. As I read that, I felt that he had spoken the truth. I had had a somewhat similar manifestation in my childhood. The heavenly messenger I saw the night my grandmother died stood some distance from the ground. I was convinced in my heart and soul that Joseph spoke the truth. I felt that I could understand his feelings when he said, "Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen?" It was the same in my own case: I had actually seen a messenger from the unseen world; I knew that I had, and no one could convince me I had not. I look upon this vision as my introduction to "Mormonism." I made up my mind to unite myself with the Latter-day Saints. I had a testimony in my soul that Jesus is the Christ the Son of the living God, that Joseph Smith was a true and faithful Prophet; that he was raised up by the Lord to re-establish His Church upon the earth in the last days and for the last time. I was baptized into the Church on the 19th of May, 1906. Prior to that time I suffered much from ill health; but after my baptism I was restored to perfect health, which has continued down to the present time.

My heart fills with joy and gratitude when I review the last two and a half years of my life. I am trying, with the help of the Lord, to perform my duties in the Church and to live up to the requirements of the gospel, and find great joy and happiness in doing so. I have found "Mormonism" all that it claims to be:

"It holds for all the good it claims,
With richest bliss 'tis rife;
It inculcates the purest aims,
Demands the purest life."

Your sister in the gospel,

REBECCA REID.

WHEN GOD IS NEAR.

Though clouds arise to chill the heart,
And fill it with despair,
While happiness will soon depart,
As life seems so unfair,

Keep hope, fear not, for God is near
To drive the clouds away,
And when His soothing voice we hear
Will dawn a brighter day.

The clouds will quickly disappear
Beneath God's sunshine bright,
For faith beholds our Father near,
In darkness as in light.

MARTHA SHEPARD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 6, 1908.

FOR THE ESTABLISHMENT OF PEACE.

THE Seventeenth Universal Peace Congress was held in Caxton Hall, London, from July 27th to August 1st, 1908, and was attended by representatives from all the civilized nations and from countries not usually included in that term. It was a great gathering of earnest souls, having one object in view, namely, the establishment of peace on earth, good will to man. The editor of the MILLENNIAL STAR was present as a delegate from Utah by the appointment of Governor John C. Cutler, President, and J. M. Sjodahl, Secretary, of the Peace Society of Utah. With him were Elders Soren Peterson and William A. Morton, also delegates from Utah. Bishop F. S. Spalding, of the Episcopal Church in Utah was also a delegate, but was unable to attend the sessions of the Congress, in consequence of the important conference of Anglican bishops held at Lambeth Palace.

As a matter of course, the proceedings were largely of a theoretical character. The views and opinions of the delegates on the various subjects introduced were somewhat conflicting but were expressed, though sometimes quite forcibly, in a pleasing and respectful manner becoming representatives of so great a cause. Efforts towards the accomplishment of something practical were made at all the sessions, but they neccessarily consisted of resolutions and recommendations and measures by which the principles of the society could best be disseminated throughout the world. Affecting the welfare of nations and the action of governments, those endeavors had to be pacific in character and persuasive and argumentative in manner. The delegates were not representatives of nations or governments, but of societies organized among different communities. The power to establish peace rests with the "powers that be," and not with an association such as that which assembled as a Peace Congress.

Many of the propositions introduced were of an impracticable nature. For instance: a representative of the mining interests proposed that all the mining organizations, that is, of labor societies of that character, should enter into an agreement that in case of a

declaration of war, they would all unite in a general strike so as not to produce any coal, and thus leave the war vessels of the conflicting nations without a coal supply. This would paralyze all naval movements and prevent the intended conflict. Another proposition was that an agreement should be made, promoted by the dissemination of peace principles among the young men required to enter into military training, that they would on a prospect of war absolutely refuse to fight. In furtherance of this action, children in the schools, and students in all the colleges and universities, were to be enrolled in the peace movement so that the determination not to engage in war under any circumstances would become an established principle in their minds to be carried out in their actions. This was modified by the proviso that they would never engage in war unless in defense of home and country.

Singular to say, these notions were received by the majority of the delegates with enthusiasm, although so wild and unpractical. There were, however, some wise heads present that were able to perceive the impossibility of carrying these suggestions into effect, and so there was much discussion over all such projects, and the general effect was a unity of purpose in the promotion of peace doctrines to be promulgated in every possible manner among both young and old, and the urging of governments to support the movements of the Hague conference. It was conceded that these, particularly those of recent date, were not entirely satisfactory, but on the whole, they were endorsed by the Congress although there was much dispute concerning them.

A deputation of bishops was received by the Congress and a number of them were listened to with great attention. However, one topic was advanced by the reverend gentlemen which created quite a commotion after the deputation had left. It was a recommendation for what was called "universal service" in military training, in other words the establishment of the conscription among all nations and all classes. This surprising proposal was held up by the argument that if the classes of persons that favor war were compelled to serve as soldiers, they would not be so anxious that it should be entered into, but they would endeavor to preserve peace so that they would not be compelled to enter into war with all its horrors. The idea of an extension of compulsory military service everywhere as a measure to promote peace, was viewed as an absurdity quite comical to some minds and disgusting to others. It aroused a storm of objections, after the proposers had withdrawn, which would have been formulated into resolutions against the utterances of the learned bishops, but for the temperate and pacific persuasions of others not to put the Congress into an attitude of hostility to the clergy, but to let the matter pass.

The most practical steps taken by the Congress in the desired direction was a formal declaration against the increase of military

and naval armaments, with an appeal to the governments, particularly that of Great Britain, not to go farther in this direction. By coming to a halt, it was considered there would be some prospects afterwards of a gradual reduction of the means of human slaughter. The principle of arbitration between nations for the settlement of disputes without a resort to arms was strongly advocated, and the progress of such peace movements was a subject of much congratulation. Arguments in favor of this rational method were cogent and forcible, and elicited great applause. The absurdity of spending so many millions of money annually in the destruction of human life and of property was strikingly presented, and there could be but one conclusion as to the folly of war and the desirability of peace.

The subject of privateering caused an animated debate, but the conclusion was reached that there was no more excuse for the looting of private property on the sea than for such action on the land, and a resolution was passed urging on the governments the entire abolition of the practice. The doctrine that there could be no peace without justice was forcibly presented, and the necessity of the promotion of justice in all the affairs of men and nations was strongly urged and unanimously agreed to. The need for a better understanding between nations and races and communities was prominently put forward, and it was shown that armed conflicts were largely the result of misunderstandings. When people came together and tried to view each other's position and motives from the standpoint of their opponents, it was much easier to settle difficulties than when these were not fully understood. One great cause of war, it was shown, was the excitement caused by unfounded statements from the press, which aroused antagonism in the minds of the masses. As an instance, the feeling recently aroused between England and Germany was cited; English papers affirming that there was a strong sentiment of hostility among British workmen against German laborers, and German papers declaring that a similar spirit prevailed in Germany against English workmen. This was shown to be, on either side, nothing but the imagination of newspaper writers, having no solid foundation.

The proceedings of the Congress were enlivened by a number of social functions, lectures and gatherings which brought the delegates together so as to make them better acquainted, and a number of notable people entertained the visitors in splendid style. A banquet given by the Government at the Hotel Cecil, attended by about six hundred of the delegates, was a most pleasing feature of those social entertainments. Mr. Harcourt, a member of the government, received the guests. The Prime Minister, Mr. Asquith, made an eloquent address, Lord Courtney responded. Mr. Meade spoke for the United States, and the whole proceedings were of a most enjoyable character. At a large gathering in Queen's Hall,

Mr. Lloyd George, Chancellor of the Exchequer, delivered a powerful speech which was marred greatly by disturbances raised by a party of suffragettes who were distributed in different parts of the great hall, and who interrupted him at every attempt he made to talk on the peace question. It was a deliberately planned attempt to prevent his obtaining a proper hearing, but the disturbers were promptly ejected from the building. This was the only really unpleasant feature of the Congress and was not really a part of its sessions, but a side issue.

Of course, the establishment of peace and the extinction of war and strife is a movement dear to the hearts of the Latter-day Saints. Although they expect great conflicts to arise in the last days, wars among nations, disturbances and commotions greater than have ever before disturbed the world, yet they look for that universal peace foretold by the prophets, and foreseen by all the great minds of the ages, when the Redeemer will reign in righteousness, when war will cease and when peace will spread its influence over all the earth. And they are doing their part to bring about this grand result, by the preaching of the everlasting gospel and the promotion of unity among mankind. They are engaged in the only practical means of effecting this grand result. Unity of faith will effect unity of action.

Obedience to the principles and ordinances of the gospel will bring about harmony between individuals, and ultimately between nations, so that all will become of one heart and of one mind, and be fused into universal brotherhood, establishing universal peace. Everything that will promote this grand result will be assisted by the Latter-day Saints, no matter by whom it is originated or by whom it is carried on. But the real root of the plant of peace is in the system commonly called "Mormonism," and it is striking deeper and deeper as time goes on, and will yet spread its branches over all the world and bear its fruits for the healing of the nations. Under its wide-spreading boughs the kingdoms of this world will become united and dwell in harmony, and peace will cover the earth as the waters cover the sea.

Meanwhile, the peace movement promoted by the Peace Congress will do its benign work in the dissemination of the principles of justice, mercy, communion between nations, arbitration of difficulties, instead of bloodshed and force in their settlement, and the work which is being performed by the peace societies should receive the aid and encouragement of all rational people. God speed the day when righteousness and peace shall be universal!

C. W. P

Death of Elder John Loosley.—We have received from President Serge F. Ballif, of the Swiss and German mission, a brief account of the death of Elder John Loosley, which took place on the 29th ult., due to heart failure. For more than thirty months this faithful am-

bassador of Christ labored in the Swiss and German mission, where he had been instrumental in bringing a number of souls to a knowledge of the truth. A short time ago he received an honorable release to return home to his wife and family on July 20th. President Ballif wrote him a personal letter, in which he praised the deceased for his faithfulness and for the zeal which he had displayed in his missionary work. Elder Loosley expressed a desire to remain a little longer in order to complete work he had begun and to baptize some converts. His request was granted. He completed his work and has gone to receive the reward of the faithful. Acting under instructions telegraphed by President Charles W. Penrose, the body was properly clothed in the garments of the holy Temple and prepared for shipment. The remains left Cologne on the 3rd inst., in charge of Elder Archer Willey, who will accompany them to the home of the deceased at Clarkston, Utah, U.S.A. Elder Loosley leaves a wife and six children, to whom we extend our most sincere and heartfelt sympathy in the sudden death of a loving husband and father.

REMARKABLE MANIFESTATIONS.

I WAS baptized into the Church of Jesus Christ of Latter-day Saints when I was twelve years of age. My mother was a member of the Church at that time, but my father was not. But soon after my baptism I had the joy of seeing him also initiated into the fold of Christ.

A little over six years ago I went to Zion, settling in Salt Lake City. About a year after my arrival I became ill, and was under medical treatment for two years. The doctor told me the climate was affecting my health, and that if I desired to prolong my life it would be necessary for me to return to my native land. That was very sad news to me, for I loved the saints and the country. I was thoroughly satisfied, and the thought of having to go back again into the world caused me much sorrow.

I was desirous of going through the Temple before leaving Salt Lake City to return to England. The authorities of the Church did not feel inclined at first to grant my request. I fasted for three days, during which time I prayed in all earnestness to God, if it were according to His will, to put it into the hearts of my brethren to grant me permission to enter the House of the Lord and there receive holy ordinances pertaining to my salvation.

In the night after the third day of fasting I was given a glorious, heavenly vision. A messenger from the unseen world stood before me. In his hand he held a scroll of pale blue parchment. He slowly unwound the scroll and bade me read the contents. To my great astonishment my whole life was unfolded before me. He told me that before I came to tabernacle in the flesh I had agreed

to go through anything that I might be called upon to pass through for the gospel's sake, in order that I might obtain a celestial crown. I saw on the parchment some writing that I could not understand; it resembled shorthand. The messenger told me the Lord had sent him to tell me that I would go through the Temple, and that when I did so I would understand the mysterious writing on the parchment. He also told me I would go through that sacred house on the fourth day from that time. His words were literally fulfilled.

Soon after I entered the Temple, Sister Bathsheba W. Smith, whom I had never met before, came up to me, and, calling me by name, told me that she had had a vision concerning me. She told me the personage who appeared to me in vision was my guardian angel, and that I would see him twice more before I passed out of this life. She also told me I would have a remarkable dream before I left Utah to return to my native land; that there were several spirits in the spirit world waiting anxiously for me to be baptized for them.

I will now tell how Sister Smith's words were fulfilled: I dreamed I was being carried up through the air in a cloud. When I reached my destination I heard voices. Suddenly a vail was parted and I saw a crowd of people. Amongst them stood a preacher, preaching from the Book of Mormon. As he turned his head, I saw that he was the Prophet Joseph Smith. When he saw me he ceased speaking and came to me. He asked me what I was doing there? I answered that I did not know. He told me it was the Lord's will that I should come to that place that he (Joseph) might counsel me. He told me I had had a vision, and as he spoke he told me to look on my right arm. I did so, and as I looked I felt a burning sensation in my arm. He told me to look the second time, which I did. The heat was so strong that I felt as if I were being burnt. The third time he bade me look, and I saw as if burnt into my flesh, from my shoulder to my wrist, a likeness of the personage who had appeared to me in vision. He held in his hand the same scroll. The prophet told me that that would be a testimony to me that my guardian angel would never leave me. He also told me the same words that Sister Smith told me, namely, that I would see my guardian angel twice more before passing out of mortality. He told me the second time he came it would be to warn me against a great calamity, and the third time he appeared would be immediately before my death. The prophet asked me if I knew who was speaking to me. I told him I did, that he was the Prophet Joseph Smith, that I knew him by photographs I had seen of him. This dream was repeated three successive nights, the third time being as real as life.

Before leaving for Zion I was able to do work in the holy temple for thirty-two of my relatives. I was told in the temple that in the Lord's own due time I would return to Zion. I have greatly improved in health since my return to England, and am looking

forward to the time when the words of the Lord's servants will be fulfilled, and I shall have the privilege of again standing as a savior upon Mount Zion.

CATHERINE B. OSBORNE.

FROM THE MISSION FIELD.

Release and Appointment.—President Soren Peterson has been honorably released from presiding over the London conference, and will sail for home to-day per s.s. *Arabic*. Elder Alvin E. Jordan has been appointed to succeed him.

Successful District Meetings.—On Sunday, August 2nd, two very successful district meetings were held in the Mechanics' Hall, Jarrow-on-Tyne. The services were well attended by saints and strangers. President W. H. Caldwell and Elder William Kirkup, together with six of the traveling elders, were in attendance. The *North Mail*, one of the local papers, gave a very fair report of the meetings, and also of some of the doctrines advanced by the speakers.

Grand Concert at "Deseret."—On Saturday evening, the 25th ult., a grand concert was given at "Deseret," South Tottenham, London, for the purpose of raising means to assist in the purchase of a new pipe organ for the saints' meeting-room there. About five hundred people were present to listen to the select program which had been prepared by Brother E. F. Tout, assisted by his daughters Nannie, Maggie, Grace and Hazel, and fully one hundred and fifty more thronged the entrance and sidewalk, unable to gain admission. It was a rare program of the choicest vocal and instrumental selections. Every number was rendered in an artistic and thoroughly satisfactory manner, and elicited unstinted applause. The Tout family fairly captivated the audience, and were compelled to respond several times to demands for encores. The solos, "Caprice Hungrois" and "Hungarian Rhaspsodie," were executed by Mr. Ivor James on the 'cello in a charming and accomplished manner, and each time the gentleman had to respond to an encore. The "Deseret Quartette" acquitted themselves in a very creditable manner. A handsome sum was contributed for the object before mentioned.

Baptisms.—Elder Enoch Russon writes: "I take great pleasure in reporting another baptismal service which was held July 29th, 1908, at the Turkish Baths, High Street, Birmingham. President William E. Corbridge addressed those present, showing the importance of the sacred ordinance of baptism, and exhorted all to keep the commandments of the Lord, after which eight converts from the Blackheath branch were baptized into the fold of Christ. Elders Enoch Russon and Reginald Evans officiated. Confirmations took place immediately after baptism. Prospects for more bap-

tisms are in sight, and things look bright and encouraging in this part of the Lord's vineyard."

On August 1st, 1908, a baptismal service was held at the Sheinton Baths, Nottingham, when four members were added to the Church. Elder Lafayette Orme officiated. Three of the converts were from the Nottingham branch and one from the Hucknall branch.

On Thursday, the 30th ult, a baptismal service was held at the headquarters of the Latter-day Saints in London. Two converts were baptized into the Church by Elder Walter P. Whitehead.

Four more baptisms took place August 4th, at "Deseret," High Road, South Tottenham, London, President Soren Peterson and Elder William S. Smith officiating.

Farewell Social.—On Monday evening President Soren Peterson, who for the past year has presided so ably over the London conference, was tendered a splendid farewell social by the saints and friends of the conference, in the assembly hall in "Deseret," South Tottenham, London. Among the large gathering of saints and friends were President Charles W. and Sister Romania B. Penrose. Elder Walter P. Whitehead acted as master of ceremonies. An interesting program of songs, readings and recitations was rendered, and was thoroughly enjoyed by all present. President Penrose, in behalf of the saints in the conference, presented Elder Peterson with an elegant and expensive box of cutlery. He spoke in tones of the highest praise of Elder Peterson's efficient labors, and invoked the blessings of heaven upon him and his posterity down to the latest generation. Elder Rushton, in behalf of the elders laboring in the conference, presented the worthy president with a beautiful, gold-mounted fruit dish. Elder Peterson was also the recipient of numerous other costly and useful presents. He was deeply affected by this exhibition of love and friendship, and it was with difficulty that he was able to express his thanks and gratitude to the saints, for their generous gifts, and also for the loyal support and encouragement which they had given him. Elder Peterson sails for home to-day per s.s. *Arabic*, carrying with him the blessings and good wishes of a host of friends, who deeply regret the parting.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXVI.—Christ's Reign on Earth.

Text: We believe * * * That Christ will reign personally upon the earth; etc.—Articles of Faith, 10.

I. Christ's second coming foretold and accompanying signs described.

1. Predicted before "the meridian of time" (Psalms 50: 3; Isaiah 35: 4-10; 40: 10; Pearl of Great Price, Moses 7: 60).
2. Predicted by Christ Himself while in the flesh (Matt. 24: 3-9,

29, 30; see also Luke 17: 26-30; and especially Luke 21: 7-28; compare Mark 13: 14-26, and 8: 38).

3. Predicted by angels at the time of Christ's ascension from earth (Acts 1: 11).

4. Predicted by the apostles of old. (a) By Paul (I. Thess. 4: 16; II. Thess. 1: 7, 8; Hebrews 9: 28.) (b) By Peter (I. Peter 4: 13). (c) By John (I. John 2: 28; 3: 2).

5. Predicted by the resurrected Christ to the Nephites (Book of Mormon, III. Nephi 26: 3; 25: 5; 28: 7, 8).

6. Declared through modern revelation (Doc. and Cov. 33: 17; 34: 6, 7; study especially 45: 37-44, 74, 75).

II. Precise time of Christ's second advent not made known.

1. This knowledge withheld (Doc. and Cov. 49: 7).

2. But the signs of His coming are definite (Matt. 25: 13; 24: 42, 44; Mark 13: 33, 35; Luke 12: 40; II. Peter 3: 10; I. Thess. 5: 2).

III. His kingdom to be established.

1. Bible predictions (Ezekiel 37: 26, 27; Zech. 2: 10, 11; 8: 3; Jer. 10: 10; see especially Dan. 2: 44; 7: 27; Luke 1: 33; Rev. 11: 15).

2. Book of Mormon predictions (compare references under I, 5).

3. Modern revelation (Doc. and Cov. 1: 36; 43: 29; 84: 119).

IV. Kingdom and Church.

1. Note distinction in modern revelation between "kingdom of God" and "kingdom of heaven" (Doc. and Cov. 65: 2, 5, 6).

2. "Kingdom of God" is applied to the Church.

3. "Kingdom of heaven" will comprise more than the Church. As a system of earthly government, it will not be established until its King comes in power and glory to take His rightful place.

General reference: The Articles of Faith, Lecture XX.

DIED.

STANWORTH.—At Nelson, July 30th, 1908, Sister Emma Stanworth, aged 54 years. She was a faithful Latter-day Saint.

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